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Dear Lord! Kind Lord!
Gracious Lord! I pray
Thou wilt look on all I love,
Tenderly to-day!
Weed their hearts of weariness;
Scatter every care
Down a wake of angel wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy
O divide, I pray,
This vast treasure of content
That is mine to day!

—JAMES WHITCOMB RILEY.

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HEADQUARTERS OF THE

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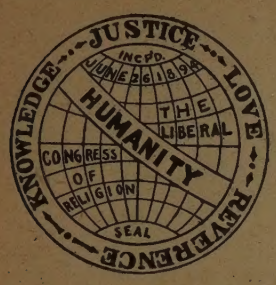
THE NEW UNITY

VOLUME XLII. THURSDAY, SEPTEMBER 15, 1898. NUMBER 3.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

If we cannot find God in your house and mine, upon the wayside or the margin of the sea; in the bursting seed or the opening flower; in the day duty and the night nursing, I do not think we should discern him any more in the grass of Eden or beneath the moonlight of Gethsemane.

—JAMES MARTINEAU.

"Vigorous Men, A Vigorous Nation" is the title of an article by Maurice Thompson in the last issue of the *Independent*. He well says, "The temptations of peace are more insidious than those of war. In every walk of life when the abundant luxuries of artificial taste fairly encumber the earth, and almost enforce over-indulgence, the young man needs every advantage that a sane imagination, pure blood, perfect muscles and a healthy soul can give."

The editors of the *Atlantic Monthly* form a brilliant line of writers, reaching from James Russell Lowell down to Thomas Bailey Aldrich, Horace E. Scudder and, the last to take up the task, Walter H. Page, who has been assistant editor for the last three years. Mr. Scudder returns to the book department of the Houghton Mifflin Company. It is serious business to live up to such a line of ancestors as is represented by this literary house. The NEW UNITY extends its congratulations to Mr. Page and expects him to keep the *Atlantic* up to its ideal levels.

The adventures of Rev. B. E. Howard, the liberal Presbyterian of Los Angeles, Cal., is of national interest. Here is a young man of talent, trying to apply liberal methods and the progressive spirit inside of orhodox fellowship. For a long time he maintained himself inside of Presbyterianism. Now he is working in the fellowship of the Congregationalists. His pathway is not a flowery one, but he is a pioneer helping along the time when orthodoxy itself will boast of its inclusiveness rather than its exclusiveness, and will have room within itself for all the honesty that is called for by a sincere soul.

Let not Spain despair, there is time enough yet for the reforestration of its hills, the fertilization of its valleys, the reclaiming of its vines and olive groves if it will but accept the benignant though grim discipline of the inevitable. Released from its unprofitable islands in remote seas, excused from further pretense of being a great international "Power," released from the awful burden of a standing army no longer necessary and the maintenance of a navy now in the bottom of the deep sea, let it attend strictly to its home affairs, seek to win the respect of its neighbors by fair dealing. Let it beat its swords into plowshares and its spears into pruning hooks, set up its public schools, trust to the justice of the nations to secure its rights which it will no longer seek to fight for, and in fifty years Spain may again be the home of chivalry, the worthy birth-place of Columbus and Cervantes. It may be as true of nations as of individuals that "it is better to go to a house of mourning than of feasting."

The following editorial note clipped from the columns of the Jewish *Criterion* published at Pittsburg, Pa., well states the other side of a question which no believer in liberal religion can afford to overlook and which all serious thinkers on religous questions gladly admit. It is only when the creed becomes a dead fetter, a meaningless form or an impressive formula without relation to the vital convictions of the individual that it becomes a burden and a snare. Let the individual life be charged with conviction if it would be a helpful one. The heart always needs the reinforcement and stay of the head.

A life of deed without creed is more than once misnamed. It forms an excuse for the shallow man to indulge himself in his vanities. It offers an apology for the man who wants to set himself right before the world. It gives room for the denial of faith without which the history of mankind may never prove complete any more than it has in the past. It removes restraints where they should exist. If men could fully live up to this bold teaching and not find in it a mere pretext, deed without creed might mean something and go a good way towards the solution of present problems. But the average individual, boasting his religion of deed is an untrustworthy character. When the rabbins of old taught their doctrine of deed in the

sentence that "not learning is the principle thing, but action," they did so with a mental reservation. No one's life is complete without faith in some form or other. He who scrupulously and religiously holds aloof from the rest of the world is not a "whole man"

On the 2d inst. the senior editor of this paper attended the annual reunion of the Sixth Wisconsin Battery, the company in which he served as a private throughout the war. Thirty-three of the "old boys" answered to their names when the old roll was called. In addition to the greetings and reminscences that gathered around the notes of the Battery bulger there was a lively interest in the national problems of the day. The following Resolution shows how the discipline of war makes advocates of peace. We hope that the G. A. R. organizations all over the country will be prompt in putting themselves on record in behalf of the great movement inaugurated by the Czar of Russia. Here is a call for expression from every organization in the country, civic, commercial, religious or military. Let President McKinley know promptly that the pulse of America beats warm in the interest of the movement inaugurated by the Czar.

"*Resolved*, That we, the surviving members of the Sixth Wisconsin Battery of Light Artillery in reunion assembled at Lone Rock, Wis., September 2d, 1898, desire to record our great pleasure over the benignant communication which the Czar of Russia has recently sent to the civilized powers of the world, and regret that the honor of inaugurating such a far reaching movement for good has not fallen to the lot of our own beloved country. We earnestly petition the President of the United States and all lovers of peace and quiet to do everything in their power to perfect the arrangement by which the great standing armies of the world will be released, to take their place in the industrial ranks of humanity and to hasten the time when countries will be released from the awful burden of the military, and the funds thus wasted may be invested in the educative and progressive life of the world. We who have fought for the glory of the stars and stripes and are still ready to defend its honor, pledge our loyalty to the larger union of nations and fealty to the higher court of international arbitration to which can be referred such questions as in the past have been submitted to the grim arbitrament of the sword."

"The world does move after all" was the reputed exclamation of poor Galileo, as he rose from his knees after his recantation in obedience to the mandates of the church. There is nothing like the long measuring line of a century to test and prove the truth of this assertion. It is well to grow impatient with our present shortcomings. It is a misfortune to be blind to present defects. Oftentimes a short ranged pessimism serves a long ranged optimism, as is testified by the message of Thomas Carlyle. We clip from the pages of the *Universalist Leader* this catalogue of improvements achieved during the last century. This is the way our contemporary describes the "America of one hundred years ago:"

There was not a public library in the United States.

Almost all the furniture was imported from England.

An old copper mine in Connecticut was used as a prison.

There was only one hat factory, and that made cocked hats.

Every gentleman wore a queue and powdered his hair.

Crockery plates were objected to because they dulled the knives.

Virginia contained a fifth of the whole population of the country.

A man who jeered at the preacher or criticised the sermon was fined.

A gentleman bowing to a lady always scraped his foot on the ground.

Two stage coaches bore all the travel between New York and Boston.

A day laborer considered himself well paid with two shilings a day.

The whipping post and pillory were still standing in Boston and New York.

Beef, pork, salt fish, potatoes and hominy were the staple diet all the year round.

Buttons were scarce and expensive, and the trousers were fastened with pegs or laces.

A new arrival in a jail was set upon by his fellow prisoners and robbed of everything he had.

When a man had enough tea he placed his spoon across the cup to indicate that he wanted no more.

Leather breeches, a checked shirt, red flannel jacket and a cocked hat formed the dress of an artisan.

The church collection was taken in a bag at the end of a pole, with a bell attached to arouse sleepy contributors.

We have already printed the circular letter by the Unitarian directors of the Liberal Congress to the Unitarians of the country, and by the Jewish directors to the Jewish constituency. This week we give on another page the letter which antedated both of these and which gave the suggestion, a letter addressed to the Independent and People's Churches by the representative of such churches on the board. Other groups of directors are considering a similar address to their constituency. This letter to the People's Churches appeals to thousands of unorganized individuals, many of whom are readers of the NEW UNITY. Does not the letter come to them with even more force than if they were members of the churches here addressed! Because of the fact that they are unrelated and consequently denied the privilege of making sacrifices for a local church, they are all the more free in purse and bound in conscience to lend a hand in the cause that is so identified with their hopes and aspirations. Is there not danger that the isolated liberal in brooding so persistently on his isolation, neglects opportunities of fraternity that are within his reach? The very fact that you are isolated instead of releasing you from the social burden increases it. We fear there is a great deal of meanness masking under the guise of liberality, where men and women missing the opportunities of paying money or giving their support for the "privileges" that would come to themselves, refuse to assume the responsibilities which ideals place upon the shoulders of those who hold them. The cause is not for you but for all, and if its opportunities are not yours to-day it is for you to so multiply opportunities that farther along no one will be isolated. Read the call and lend a hand.

Can an Orthodox Christian Consistently take part in the Liberal Congress?

A prominent leader in one of the great denominations of Christendom, in response to an invitation to take part in the Liberal Congress at Omaha, writing to the Secretary, said: "Independently of all other questions, my appointments at that season will prevent my attendance, but if participation in such an enterprise would involve the denial of dogma in the sense which interprets dogma to be positive and practical convictions concerning God, the divinity of Christ, the realization in Christ of the meaning of divinity in humanity and the need and helpfulness of a common creed in order to apply the ethical principles to the intellect of man as well as to his life, I fear I should be debarred from such participation."

As the letter was private we withhold much more that was genial and personal in this brother's letter. But inasmuch as his scruples are typical and his question must represent the questions that lie in the minds of hundreds of liberal minded members of the creed-based churches, we print below the Secretary's answer, hoping that it may fall under the eye of some other questioner, and that it may be subjected to the honest criticism of those who are compelled to look at religion from a somewhat different standpoint from the writer.

Your generous letter does not call for an answer, but the fraternal tones in it move me to say with you, that did circumstances permit I would like to discuss the principles involved. First let me hasten to assure you that participation in the Congress work, however active, does not in any way involve the denial of any dogma either in the sense you indicate or any other sense. The Congress has both in theory and in practice from the start guarded against any possible implication of this kind; indeed, did it imply such a denial, the great majority of those now interested would be excluded by their own consciences as emphatically as it would exclude you.

But this is negative and gives room for the Congress only as an incidental and perhaps accidental contact with your life and mine. Is there not something in this work more attractive, aye, more binding upon us all than this? Is it not true that an openness to truth, a desire to understand and appreciate the convictions of those who may differ from us, *i. e.*, mental hospitality and above all a readiness to co-operate with all those who are willing to co-operate with us in the interest of the humanities and moralities, and elements implied in religion by any dogmatic interpretation thereof that would be accepted by any of us? In other words, are not love, charity and co-operation "dogmas" which your church and all churches guard as zealously as the dogmas about which there is ground for dispute, and do you not in common with all defenders of dogmatic religion promptly resent the implication that any dogma of the church is inconsistent with those fundamental principles of religion as interpreted by the saints, sages and seers of all ages?

But if this is getting too deep into philosophy, what is there to be said to this proposition?—Admit that religion as a means of fitting souls for the next world, as a condition of salvation is dependent upon dogmas, the direct discussion and insistence upon which is incompatible with the Congress as now organized, does there not still remain a large realm which does belong to religion looking towards the ennobling of life in this world, ameliorating the woes and ills of society, correcting the vices of the individual in this world, which the Congress can concern itself with and where we can all meet without compromise to conscience and with manifest satisfaction to ourselves and increasing efficiency in our work?

I no more than you desire debate. There has been too much of that in the religious world. Truth is not arrived at by discussion, but I am very anxious with you to see where duty and potency lie in these matters. The great interests of education, temperance, philanthropy, civic integrity, international comity and peace as it seems to me are not attachments to but a part of the religious life, and these things we can advance by working together rather than by working separately. In other words, is not co-operation as much the demand of the present day in things of the spirit as it is in things material? You will not misunderstand me. I hold that it is the duty of all of us to stand by those phases of religion which we must hold in severalty, but does not the duty devolve upon us of standing no less loyally for those things we hold in common and can advance most efficiently by working together?

Please accept this letter as simply a reaching out of my hand across the distances, geographical and theological, for fellowship. And this outreach carries with it the conviction dear to me as I am sure it is dear to you, that underneath our differences and overreaching our oppositions are discovered the profound unities that make us all children of one common Father, knit together by one common weakness, beckoned forward by the common desire for the good and the true and the beautiful.

Yours in the interest of Knowledge, Justice, Love and Reverence.

JENKIN LLOYD JONES,
General Secretary.

One may possess a whole milky way of vague general belief in humanity, and yet it may be of less avail to the benighted traveler than a single rushlight put sympathetically into his hand. We must focus our faith upon the individual in order to get or give the good of it.—*Rose Elizabeth Cleveland.*

A sceptic, who was trying to confuse a Christian colored man by contradictory passages in the Bible, asked how it could be that we are in the Spirit and the Spirit in us. He received the following reply: "Oh, dar's no puzzle 'bout dat. It's like dat poker. I puts it in de fire till it gets red hot. Now, de poker's in de fire, and de fire's in de poker."—*Chicago Living Church.*

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Inspiration.

Shall I sing you a song, with a silver strain,
That you may sing to the world again?
A song that never, by word or pen,
Has been given on earth, to the sons of men?
I would sing of times that yet shall be,
When the earth folds up, there is no more sea;
When the angels who in the morning sung
Again shall repeat in silver tongue
The song they sung, with the morning stars,
When Hope came down through the golden bars.

I would sing of the land beyond the grave,
Where the Jasper sea its soft land lave,
Where music fills and throbs in air,
Where men are grand and women fair,
Where flowers once their fragrance given,
Bloom on and on in courts of Heaven;
Where never a sigh or tear is stirred,
Where ever one hears the sweetest word.
Oh, this is the land of which you dream—
Comes down to us on a golden beam—
"Eye hath not seen, ear hath not heard,"
Naught does earth know of the magic chord
That, struck by the harps near the crystal sea,
Float on and on in joyous glee,
And lifts the soul away from the years
That came to them with moans and tears,
When the earth was sad and the skies were low,
And hopes had lost all their golden glow;
But never again would sad tears burn,
No, never again would the shades return.

Oh, mortals who dwell in earth's bound spheres!
Why catch ye not the song of years,
The "song of the Lamb," the song of the free
That you shall sing in the "yet-to-be;"
Drop down from your hands the baubles of earth,
Open your heart to the spirit's birth;
Look to your brother, help his cause,
Look for jewels, seek no flaws;
And then this song I sing to you
Some day you will know is grand and true.

ABBIE W. GOULD.

Moline, Ills.

Summer Graduations.

There is something so natural and beautiful in the summer graduation of boys and girls, young men and maidens, all over the country, it fits in so largely with the bounding pulses of summer life and growth, that it is almost captious to suggest the harm in the publicity of such graduations.

But it is already evident that they injure the simplicity of purpose which should mark all educational progress and also impair singleness of character. Though any graded system must be connected at successive epochs by the hinges of periodical graduations, why should we not speak of the passing from the Grammar into the High school as simply as we talk of entrance into the primary from the Kindergarten grade. On the contrary, our parental pride and civic officialism boasts of the graduates from the grammar schools as if they had achieved great results, whereas what has been gained is only part of a whole, and that whole is never final. If it were not so, our much be-praised public school system would be seriously at fault. As its parts are co-related unto each other, one queries whether or not these annual arrangements, public exercises and festivities are wise, though it goes without saying that children need encouragement and that their teachers are always urging them forward to higher courses. Yet why should it be assumed that graduation from a grammer school marks such a definite point in education that publicity is given to it! It is but a near goal that has been attained and the horizon shines beyond it. Alas, too true is it that a grammar school course is the American modicum of compulsary education, but just as far as it is obligatory, one should not be extolled for doing what he has got to do, unless all performance of inevitable duty is to be publicly crowned. Parents and teachers can rejoice privately with children that so far they have done well and mark their home appreciation of all such youthful effort, showing to them at the same time, that whether or not they continue in school life, education continues.

But as it now is, in most cities and towns, June newspapers chronicle the names of grammar graduates, and girls whose mothers have labored painfully as laundresses or dressmakers over the graduating costumes, appear in special attire, listen to addresses, "recite parts," and receive diplomas. Why not diplomas alone? Since to at least half the children of our land the grammar course is the boundary of their education, all the more is the attainment of it—excellent so far as it goes, but essentially limited in its scope—not to be a matter of public jubilee at which ice cream, flowers and dances are provided at large public expense. When more and better school houses are constantly needed, it is aggravating to pay taxes for these non-essentials, which, if provided by parents or pupils are all right as a matter of personal congratulation. Such publicity cheapens education as much as it produces self-satisfaction, for the very boys and girls who require further strength and culture, are led to be content with small averages in knowledge and large public celebration.

Logically, any child who cannot stay in school long enough to go through all the grammar grades, as he has done the best he could, might be publicly commended. Instead of that the city allows him to leave the day school quietly, and provides him with evening schools to tempt him to further study. With almost equal quietness should grammar graduates pass out of school, without regard to their entrance to a High school, if for no other reason than that they are too young for public exhibitions. Instead of this our boys and girls begin to meet the public so early in life that the grace of shyness is a lost art, and self-consciousness and personal criticism abounds. The receiving of a diploma from the head master ought to be sufficient recognition of ordinary but faithful merit, to which no public prestige is attached.

The objection of youth does not obtain so strongly in reference to High school graduation, for the High school course is not compulsory and is a popular limited collegiate course, demanding a good degree of intelligence and a trained will. Yet curiously enough, in some places its graduates are excused from attendance on public graduating exercises, though the continuous sacrifice of personal and parental ease in order to complete the course, and the really wide knowledge gained, is worthy of public approval; but even then festivities should be adorned with simplicity in dress and ceremonies.

In Normal schools and colleges still less does the

publicity of graduating exercises affect students injuriously, and still more have they a semi-right to ask the public to be sponsor for their success. Fortunately morals have outgrown the earlier convivialty of college days, though there is still too much individual expense attending class days for any but the well-to-do to issue invitations, while State normal graduations are proverbially inexpensive, each pupil paying for the lunch of her invited guest.

In time the growing sentiment in favor of less publicity and of less civic entertainment at grammar school graduations will have strengthened, and certificated pupils will pass quietly into the paths of self-support or into the ranks of the High school. Greater simplicity will also in time mark the graduations from more advanced schools that the beauty and value of education may not be dwarfed by the assumption that it is ever a finality.

K. G. WELLS.

The New Woman.

Among the leading questions of the day that have given rise to grave discussions, not the least important is the new woman problem. It is giving our modern philosophers and humorists ample employment. Humor, however, is not an essential feature of the question, but is the natural result of its novelty. Any departure from staid custom prepares the way for the wit and caricaturist. These are accepted for what they are worth.

That most authoritative test,—experiment,—has proven that woman is as competent in the fields of science and art as her brother.

The new woman is essentially a nineteenth century product. The century which has witnessed so many revolutions in thought and action, and such earnest effort to create right tendencies, with their consequent right results, gives us this child of its old age. But before it has become self-reliant, the new century will have the control of it, for the *enfant terrible* promises to live despite all attempts to kill it.

Nearly two thousand years have passed since woman was freed from a bondage in which she had been existing for ages. Her development, however, has been slow, owing to the obstructing pressure of traditions and customs. Each generation has seen a very slight broadening of her views as she has toilsomely climbed the mount on whose summit life, unthwarted by petty tyranny, is possible. It has been reserved for people of the last decade to behold a number of strong, courageous women springing up the steep pathway, leaving behind their weaker sisters. The incredulity and astonishment of these will rapidly dissolve into toleration and from that into approbation, for the procession that has started cannot be checked.

Although the new woman seems to be in advance of the times, the world is ripe for her and she has come to stay. To our unaccustomed vision she eemed an enormity.

Woman in theology! medicine!! law!!! politics!!!!

Yes, in all these and the work done creditably, in spite of the fact that she reaches her place through hardships unknown to man. Enough of pluck and perseverence in any chosen path will lead her to the attainment of high rank, fitting her to battle more effectually the weaknesses of the world.

Man has so long occupied the first place, that she appears to him as a crowning hero, or an unsexed being. Therefore she must be subjected to the same hardening processes as himself if she would breast the storm with him.

Many a woman, possessing ability and a desire to reach more than mediocrity, shrinks from the ordeal through which she would be required to pass in order to reach a plane that would satisfy her yearnings. Hence, those first in the ranks are not to be wholly admired. Their seeming failure to appreciate the fact that woman can take such places and still retain her womanly qualities, robs them of the support they would receive from others.

The pessimist feels as contented as is possible, as these things serve as an indication, he believes, that the time is speedily coming when all womanly grace, refinement, and dignity, will become a reminiscence and social curio.

We prefer to look at it from another point of view. It is almost necessary in all reforms, that the leaders be bold and fearless enough to demand, and to take by force when withheld. In doing this woman often puts herself on man's level.

Man should be as refined and cultured as woman and nothing else could have such wholesome influence on his life as to be in constant association with her. This will be the case when she enters fully into the land of promise opening before her.

There are many things which each may learn of the other that would be of importance to mankind as a whole. While she may learn to be less susceptible to petty annoyances, he may learn patience in times of great trial.

Men seek to redress wrongs with their fists, at least; women try to do the same thing with their tongues at most. Constant social contact would lessen both these evils. In the world, where all are enhedged by the same environments, mental comparison would be constantly recurring and both would be broadened by the failures from weaknesses and the successes of strength seen in others. But ere the path she has chosen can become a pleasant one, many difficulties must be surmounted. Subjects of vital interest must be handled with ungloved hands. Their rough edges will lacerate, for passive conservatism is covered with thorns. Man, who has become accustomed to them by long usage, will, inadvertently, often make the way harder for her. Many men who are living on a higher plane, will welcome and appreciate her, while others through whose lines she must pass, will subject her to disrespect which will outrage her finest sensibilities. Whether this harsh treatment will greatly change her nature has to be proven.

If she be clothed with the essential dignity of *true* womanhood, the victory will be hers. If she weakly permits herself to be drawn into a series of retaliatory efforts, or into a simulation of indifference, she will deteriorate, and prove a stumbling block to those who are pressing after.

Woman was created as man's helpmeet—his equal, and because she is fitted to walk the same paths that he treads, she is not less fitted to join

heart and hand with noble manhood in building a home, the ante-type of heaven. Rather is she better fitted to share his joys, and sympathize in his errors.

While all are experiencing the burden of a monetary panic, the argument is put forth that woman is usurping man's place and that he cannot obtain positions so easily as heretofore. We firmly believe in the eternal fitness of things, and if she have the greater ability, she is entitled to the better position.

Woman is accounted the weaker; but many a delicate woman, when thrown on her own resources, has had to resort to drudgery that has only one redeeming phase, *i. e.*, that she does not have long to endure it. All this because she was never prepared for an emergency, while strong manhood occupies positions of comparative ease.

That all honest labor is honorable we do not deny; neither do we deny that the person of skill should command greater reward than one who is unskilled.

Just now woman is rushing into the fresh new life with all the abandon of a city-bred child who, for the first time, is enjoying the delights of spring time in the country. Each new thing that it sees must be handled often with unsatisfactory results. It will be but a short time until the novelty of the situation has passed and she will have as much grave deliberation about the choice of her vocation as man.

That there are some who can be eminent and make happy homes, is true; but that the majority cannot do so is equally true.

She may enter professional life for a season, but if the greatest reward of her life—union with the magnet of her heart—be sent her, she will be lifted from her former method of life up into woman's noblest estate.

Not all women wish to avail themselves of the opportunity that offers, but there are very few who do not wish to have the liberty to do so if they desire.

ELIZABETH BOGART.

Daily Visitations.

So poor we call our life, so little worth,
Yet every day to every soul on earth,
Lofty or lowly, prison-bound or free,
Come all the loves of heaven with pleading grace,
Comes truth, adored of God, and prays, "Choose me!"
And joy on shining wings cries, "Follow me!"
And sorrow, crowned with stars, says, "Learn of me!"
And Love waits always with divinest face,
Whose smile alone can make a heavenly place,
The all-beloved! to suffer here or reign,
With her is sweetest pleasure sweetest pain.
Oh earth, what hero-stories ours should be!
Dear earth, what grace abounds o'er sin in thee!
Where is there yet a spot of common ground
Unwet by martyr-blood or sacred tears?
When comes a day whose strife may not be crowned
With the same glory as the eternal years.

—*Anon.*

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
Sweet dews shall weep thy fall to-night,
For thou must die.

Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But when the whole world turns to coal,
Then chiefly lives.

—*George Herbert.*

The Courage of Patience.

"War," said Prof. Shaler the other day to a class of Harvard students, "is not all fighting. Fighting is the exception; patient endurance is the rule." That is a very hard lesson for the young man to learn. It is so easy to be brave and faithful when the excitement of battle is upon us. It is so hard to plod along when there is plenty of time to think. Stephen Crane in his "Red Badge of Courage," pictures the conflicting emotions of a young soldier under fire. He is torn by diverse feelings. He is a coward and hero both in one. He wonders at his own bravery, he is dismayed by his sudden symptoms of fear. But even if most soldiers have this experience, the greater temptation to cowardice comes when the inspiration of the actual conflict is lacking. It may be easy to sacrifice one's self on the battlefield. The noise of war, the smell of powder, the sight of floating flags and rushing troops quicken the blood and flush the cheek. If we must die at all, why not amid magnificent surroundings? What more gorgeous accompaniment of death than the boom of guns and the flash of steel? What sweeter recompense than the grief and gratitude of those for whom we suffered? But there is nothing picturesque about camp life. There is nothing beautiful in its drudgery. The romance of warfare is overshadowed by the commonplace details of menial service. A man may be a hero in the presence of the enemy, and only a moody and peevish fellow in the company of his friends.

The spectacular crises in any man's life are so few. The days of activity are so many. The demand on Commodore Dewey at Manila came after years of uneventful routine. But his long preparation stood him in good stead when there was need of instant and supreme execution. The college crew that wins in twenty minutes on the Thames has been developing skill and muscle through half a year of patient training. The youth who makes the touchdown has been practicing touchdowns and thinking touchdowns and dreaming touchdowns. Ten thousand people applaud him. They rise to wave his college colors and shout his name. The practice that made him perfect was unrewarded by any such commendation. He had only his own satisfaction and his increasing faith in himself to spur him on to his unwitnessed successes. But what sweeter stimulant is there than the courage of patience?

The courage of patience must come from a conviction that one has done all he can do to bring about the desired result. It is far removed from fatalism or what we call a "spirit of resignation." We ought to pray, says somebody, for "grit to resist, not grace to resign," and there is nothing of resignation in courageous endurance. Patience does not imply a yielding of the end in view. It means nothing more than the brave waiting for what can not be hurried. It is eloquent of suffering but it is neither hopeless nor without joy. It has counted hinderances and measured obstacles. It has done its best, it is doing its best, and it can do no more. Otherwise, it is not worthy its name, and we would better call it lack of energy or downright laziness. If it is trite to say that the consciousness of duty done is a prime factor in patient

anticipation, it is none the less important and true. The feeling of some essential thing left undone, a deficiency that might have been supplied, makes us cowards, and if we are honest with ourselves we have to admit that we do not care enough about the rewrad we seek to put forth the effort necessary to secure it. We deserve to fail. We would not cherish success if we attained it.

The courage of patience at its highest and best has in it the feeling of preparation for anything that may happen. When a man has done all he can do, there is nothing left but to wait. If the quiet routine, the days of drudgery, the careful training, the wholesome living, the making of bone and sinew, the development of character do not tell in the end, then the world is out of order and cause no longer follows effect. The desired object may not be obtained, but no atom of honest effort has been wasted. Are these ideals we strive for illusions or realities? We cannot tell, but we know they draw us to higher planes of living.

Brave patience has, too, the element of self-respect, the logical outgrowth of calm thinking and unshirking endurance. Some men wonder how they would act in time of stress. They are not sure whether they are constitutional cowards or not. They exult if they do not find themselves making for the nearest tree when the blaze of musketry begins. But they ought to be content if they discover in less perilous moments that they have the calmness born of suffering and the confidence of work well done. Which is the better, the courage of heated blood and inspiring circumstance, or the courage of patience, the confidence of endurance, the certainty that what is to come can be borne because what is past has not overwhelmed us?—*Henry Robinson Palmer, in New York Observer.*

Correspondence.

Author found.

THE NEW UNITY:

In your issue of July 28th you publish a poem, "God, The Inmost Uplifting Life of All Things," and say in a foot note, "The poem is printed in a leaflet that comes to us from over the water, the English editor of which confesses that he knows not its author. Perhaps some of our readers may be able to give to the thoughtful waif a parent."

This poem was written especially for our magazine, *Universal Truth*, by Mrs. Hannah More Kohaus. We afterward published it with a collection of her poems in a book entitled "Soul Fragrance." You will find the poem on page 66.

We will take it very kindly if you will give credit for the poem in your next issue, and will be glad to give you a discount of 40 per cent on any copies of the book which you may be able to sell.

Most sincerely,

F. M. HARLEY PUB. CO.

Chicago, August 25th, 1898.

The trials of life are multiplex, and are never to be wholly mastered ere the end cometh.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Introductory Address of Welcome

AT THE TOWER HILL SUMMER SCHOOL, ON YOUNG PEOPLES DAY, BY LLOYD R. H. JONES.

"Like a young mariner at the shore of the ocean, gazing out with a panting heart to be upon its mild beautiful bosom, little dreaming that far in the distance it is nursing the storm and the whirlwind, to toss his bark and perhaps shatter it to atoms, is youth, gazing forward upon the bright sea of life which his young and untaught imagination paints before him. This is youth. It has great desires but scanty means for giving them gratification; splendid visions of glory in the far off distance but little power to bring them within its reach; noble aspirations and glorious hopes but little ability to attain their objects; mighty impulses for great and good achievements, but little vision and prudence to direct them; lofty conceptions of the attainments with which it would enrich its mind, the laurels with which it would crown its brow, the honors with which it would mantle its shoulders, but little of the dauntless moral courage and firmness of purpose which are necessary to do battle with the ills and evils of time and force a hard earned victory out of the hands of life's relentless marauders. It is quick and impetuous, with little foresight; it sees every rose but not the thorn; it is delighted with the beds of flowers about it but knows not that the serpent is lurking below; it is in rapture with the rainbow but knows not that it is painted upon a wreath of vapor; it has a wide spread sail but little ballast; a mighty force in the engine but a pilot unused to the sea; it is weak while dreaming of strength; ignorant while professing to much knowledge; innocent, confiding and inexperienced while not aware that smiling and deceitful tempters are lurking on every hand to lure it into the gilded walks of death and ruin."

Thus sang the Rev. Mr. Weaver nearly a half century ago. If this is youth; if this be its perilous situation, it appears reasonable that every benevolent person should be willing to point out some of the dangers with which the young are surrounded and suggest such courses of conduct, such inspiration to virtue and honor as shall tend to render them safe and direct their feet on the paths of peace, duty and progress.

For this purpose we have met here to-day. It is meet that a special day should be set aside to emphasize the consideration of the burning questions for the young. Upon us will soon rest the responsibility of preserving peace in this great world; upon us will rest the responsibility of rendering society pure and keep it from a re-pollution. By an unalterable decree of nature, generations succeed each other upon the stage of action in quick and rapid succession. As the world is left by one it is taken up by the other. All of its great concerns are left to succeeding hands. Into the present generation is gathered the congregated wisdom of all that is gone before. Wonderful and unexpected discoveries, useful and permanent improvements mark the development of this age. Our fathers have shown proofs of their industry in science, art, government, religion and in every department of life. Ours will be the task to carry on the work.

We are social beings. Our duty is to encourage each other. Advice, instruction and encouragement are the best offerings friendship has for the young, and not the least of these is encouragement. Youth wants courage to go out in pursuit of its object and be confident of success. Only a few of us are developing the full energies of our capacities. We have energy, ambition and industry, but we lack courage. An assurance from a

friend, a word of cheer from one of experience will do much to instill into one the desire to go on in spite of stumbling blocks. People in general have too little confidence in the young American. They are constantly weakening the heart of the young and ambitious by their pessimistic declarations that all our great men are either gone or going. There is no one able to fill up the gap. What a wealth of inspiration and encouragement there is in the thought! We do not ask you to recount the failures of your lives that we may take comfort in it, neither would we have you to tell us that you never had any, for you are human. What we ask is a chance to share in the responsibilities before we are forced to shoulder the whole burden; we ask for a chance to show conclusively whether there is not that within us which will make of us strong elements in at least one of the walks of life.

We are the heirs to all the wisdom of the past. The world with all its wealth and beauty; with its governments, laws, religions, philosophies, schools, and sciences will soon be ours. It is the legacy of the past bequeathed to us. Ours is a glorious opportunity. We must be faithful to our heritage.

What can we promise for the future? Not much. Things are in bad shape now and we can only hope to go on improving ourselves with the same speed as you have. We can only hope to keep the wheel of progress going, perhaps with slightly increased velocity. We will cultivate the fields; nurse our commerce; we will teach the schools; endow colleges (if we get the money.) We will superintend the institutions of charity you have so nobly begun. We will elect officers of trust, enact good laws, but never will we salary a law maker in accordance with the number of bills he may introduce. We hope to change the order of business in that department of our government. We will form stable governments and look after the liberties of the people.

For this arduous and glorious task we are preparing ourselves, preparing our minds and endowing our hearts with great principles of action, principles of morality and principles of religion. We are getting ready with cheerful spirits for the work there is before us.

But there are many of us who are to impede the progress of the whole unless something can be done to make them change their habits of living. As they are now they are warts upon society. They are troublesome sores that draw the life out of our social organism. The belle of folly and fashion, the visitor of saloons, supporters of the bar, despisers of law and religion, wasters of time, destroyers of body and soul, hang like lead upon the onward progress of all that is true and noble. If we can not stir them up to help us push, we must drag them benind, but let's see to it that their journey be not too comfortable.

For these things we come to you to-day. It is not so much what to do but how to do it. For these things we welcome the Tower Hill Summer School. It is your power and sacred privilege to implant into the minds of the young that seed thought that may and doubtless will change an entire career. A single seed thought in the minds of Luther and Franklin led the way to change and new victories. A single seed thought in the mind of the generous Dr. Babcock, of whom we heard a a week ago, led the way to a discovery whose value to the agricultural world can not be estimated. A good seed thought may redeem a whole world from misery and sin, a bad one may work a corresponding amount of ruin.

We would have you teach us that self-reliance of which Emerson sings. Tell us again, Uncle Jenk, as you did at Dodgeville a short time ago, that the noblest bravery is moral bravery; it is that bravery which meets disappointment, misfortune, sickness and all the varied ills of life with a determination that enables its possessor to pursue his course undismayed. Prepare us for our great work by showing us how we may best rid the people of rule by giant monopolies and dishonest trusts. Help us before you go, to purify politics, to rid the country of political boodle and thus free this nation from the clutches of unprincipled men who use their money to put themselves in places of public trust, honor and influence. We all agree that we want men at the head of affairs; men who have at least some love for people they seek to represent; men who know what a pledge is for; men who, when in office will not squander your money and mine, thereby enriching their own private treasury in order that they may return again to their cushioned office chairs. It takes the hope out of the young—this question does. Solve for us this problem, or give us a starter and we will work on it. Which shall it be—money or brains?

Teach us that this government must rest upon sobriety. Tell us how to free this country from the curse of intemperance, which daily wrecks lives and homes, brings debauchery and crime in our midst, turns our state buildings and institutions at times into open saloons.

For all you have done and are doing we thank you most sincerely. I wish that I could pledge to you the appreciative attention of the young people of adjoining counties, for I know that would be your best compensation. The number is small yet—the appreciation and gratitude great. We do not half realize what a chance we have here for culture. We do not realize that here in the two weeks each summer, the subjects that are most potent in the affairs of men are discussed by those who are unusually well prepared. The conductor of this school brings here no layman in mental activities. The time will come when we will wake up to what is going on here in the woods, and I can only hope it wont be too late.

Thus in belalf of the young people it is a pleasure for me to welcome here those who have taken their rest day among the hills, close to nature; people who have forgotten petty cares and selfish interests; people who have risen above the narrow walls of church; people who have thrown off the shackles of creed and dogma, and have come here to hear the words of good cheer from these people whose very business it is to study human nature and human problems.

To you speakers to-day I can not express our sincere gratitude for your interest and self-sacrifice. Words are inadequate. Let us rather show our appreciation by truer lives. I welcome you who are to give from the richness of your minds what we most need, advice, instruction and encouragement.

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FIFTH SESSION.
TO BE HELD IN CONNECTION WITH THE TRANS-MISSISSIPPI EXPOSITION AT
OMAHA
OCTOBER 18-23
1898

To the Peoples' Churches and Independents:

In sending to you, along with the general official invitation of the Liberal Congress of Religion, this personal letter over our signatures, we are earnestly seeking your active enlistment in a cause which we feel should especially appeal to the leaders of independent liberal churches like yours and ours. In addition to the motives for co-operation through the Liberal Congress which should appeal to liberal churches of denominational connection, we believe that the independent liberal churches throughout the country ought to recognize in it a call, a duty and an opportunity especially their own. We venture to set forth the following reasons for this conviction:

1. The position of the independent liberal church is virtually the position of the Liberal Congress. The independent church is or ought to be a unit of the Congress, not by virtue of any concession, or with an apology to traditions, or with a loyalty divided between denominational allegiance and extra denominational leadings. The Liberal Congress should, by rights, be to the several independent churches what the independent church is to its several members.

2. The same reasons which led to the organization of your church, (a conviction of the need of fellowship and organized activity among independent men and women of the liberal faith) should also lead logically and sympathetically to the federation of the independent liberal churches into the Liberal Congress of Religion. As no man or woman can live his highest life or do his best work for others alone (and hence the church) so neither your church nor ours can give its best service to the cause to which we are severally dedicated, without a larger and including fellowship. That church is weak in its own eyes and in the eyes of the community in which it exists, which seems to stand above, to be sporadic, and not a branch of any vital and wide spreading growth. Have we not all had to contend against this appearance, and is there not some logic in the natural inquiry into our numbers and strength elsewhere than in the local society? If we can each of us make our people and the people of our community to know that our church represents no transient idea, no idiosyncracy of the few, but that our church is a voice of the Time-spirit, a part of the world-movement of progress—if we will each of us do this, the future holds great promise for our cause.

And we can do it! if each of the two dozen or more representative persons to whom this letter is addressed will not lay it carelessly by. Ask your people to stand together with us for the love of our great cause; make this work of federation our last and greatest gift of the Nineteenth century to the Twentieth century. Without the sacrifice of one iota of independency we can do much towards removing the greatest obstacle to the progress of liberal religion. We can integrate the forces that have been disintegrated by dogma and bigotry.

This cause, like others, can only be sustained by the genuine interest and effective support of those who believe in it. Will not those to whom this letter is addressed, write some word of response to one of the senders, that we may know whether we may or may not count on your help? It is no more our business than yours. This communication is not official. It is a friendly letter from those who are trying to do the same work and who daily face the same problems as yourself.

Can you suggest any addition to the list?

Faithfully yours,

Independent members of the Board of L. C. of R.

H. W. Thomas,
Minister Peoples' Church, Chicago.
Jenkin Lloyd Jones,
Minister of All Souls Church, Chicago.
Caroline Bartlett Crane,
Minister Peoples' Church, Kalamazoo.

DELEGATE MEMBERS.

Any church or society numbering twenty-five or more members, which may have officially shown its sympathy with this Congress by a contribution of not less than ten dollars to the treasury of the Congress within one year, shall be entitled to one delegate, with a delegate for each additional twenty-five members up to one hundred and then to three general delegates for every additional one hundred members of such society.—*Article II. By Laws.*

The Study Table.

A Prayer.

And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.—Psalm XLV.

Almighty God! eternal source
  Of every arm we dare to wield,
Be Thine the thanks as Thine the force,
  On reeling deck or stricken field;
The thunder of the battle hour
Is but the whisper of Thy power.

Thine is our wisdom, Thine our might:
  Oh, give us more than strength and skill,
The calmness born of sense of right,
  Heroic competence of will
To keep the awful tryst with death,
To know Thee in the cannon's breath.

By Thee was given the thought that bowed
  All hearts upon the victor deck,
When high above the battle's shroud
  The white flag fluttered o'er the wreck,
And Thine the hand that checked the cheer
In that wild hour of death and fear.

O Lord of Love! be Thine the grace
  To teach, amid the wrath of war,
Sweet pity for a humbled race,
  Some thought of those in lands afar,
Where Sad-eyed women vainly yearn
For those who never shall return.

Great Master of earth's mighty school,
  Whose children are of every land,
Inform with love our alien rule,
  And stay us with Thy warning hand,
If, tempted by imperial greed,
We in Thy watchful eyes exceed,—

That in the days to come, O Lord!
  When we ourselves have passed away,
And all are gone who drew the sword,
  The children of our breed may say:
These were our sires, who doubly great,
Could strike yet spare the fallen State.

—*S. Weir Mitchell.*

Books by Charlotte Perkins Stetson.*

This book is an attempt to explain the conflicting complexities of our present social state, with their accompanying abuses, upon rational, scientific grounds, unimbued by traditional prejudice or sentiment. So much inherited emotionalism has always played about certain supposedly sacred social institutions, that he who endeavors sanely and coolly to discuss them is looked upon with suspicion by those who see in such attempts a menace to the old ideals of social order. Yet the new dispensation of biology and its human superstructure, sociology, is rapidly clearing away the mists of ancient usage and educating us to at least a hearing of plans for the amelioration of conditions generally admitted as not so good as they might be.

Charlotte Perkins Stetson has approached certain phases of the disputed territory with the complete frankness and fearlessness of the impersonal scientific method. The economic dependence of the female, peculiar to our human kind, results in the strained relations of home *and family* life so oppressive to society at large. For that the economic relation should rest dependently upon the sex relation is cause of a certain "morbid and erratic action" in the latter, accompanying the social growth despite the orderly development of monogamy, which of itself is calculated to advance the interests of both the individual and society.

An excessive sex distinction, says the author, has given rise to a degree of sex attraction, which not only affects injuriously its own purposes, but checks and perverts race progress. This is inevitable under our sexuo-economic relation. By the economic dependence of the human female upon the male, the balance of forces is altered. Natural selection no longer checks the action of sex selection, but co-operates with it. Siuce man has become the economic environment of woman, sex-distinction is with her both the means of attracting a mate and of getting her livelihood. Hence of the two, woman is more oversexed than man. His racial activities have to a degree offset those tendencies which lay hold of woman in all the phases of life—physical, psychical and social.

There can be no doubt that the economic activities are primarily individual and as such should be common to both sexes. Yet the inordinate sex distinction of the human race has placed the whole field of human progress in masculine hands. What wonder that the increasing helplessness of the female has limited her ideas, information, thought processes, power of judgment! True, the equalizing process of heredity has done something toward preventing a two great divergence of the sexes, but it has not thereby lessened the strain of our false social status. As "heredity has no Salic law," each boy has inherited from his mother the increasing percentage of sex development tending to hold the race down; while "each woman born, rehumanized by the current of race activity carried on by her father, has had to live over again in her own person the same process of restriction, repression, denial."

The claim so potent to the traditional mind that the segregation of woman to the duties of maternity is ample justification of her economic dependence, is clearly disproved. It is "house service, not child service," that keeps the housewife on her feet from dawn till dark, and these extra maternal duties, which would suffice to give woman an independent living, are not counted in the charge which denies her independence on the ground that motherhood prevents her working. But neither does she gain her livelihood by house service, for the support of woman is not in proportion to these exertions, but to the income of her husband. We have grown by long custom to regard these anomalies with complacency; as also the further distinct paradox by which the girl whose education has pointed only to marriage, is nevertheless compelled to remain passive toward the sole means of honorable livelihood and advancement.

"Because marriage means support, a woman must not ask a man to support her. It is economic beggary as well as a false attitude from a sex point of view."

That the instinct may be trusted which revolts at the obtaining of bread through the sex relationship is seen both in the evil results of mercenary marriages on the part of women, and the widespread selfishness and even corruption to which men are led in the economic struggle of "supporting their families." The race cannot arrive at the highest, most disinterested fruits of its intellectual and inventive abilities so long as personal indus-

*"Women and Economics." By Charlotte Perkins Stetson. Boston. Small, Maynard & Co. 1898.

trial deeds restrict workers to that which will "pay," rather than to that which will develop them.

Mrs. Stetson looks to the coming of the day when a "pure, lasting, monogamous sex union can exist without the manacles of economic dependence," and when "men and women so united in sex relation will still be free to combine with others in economic relation;" when woman shall be no longer confined to the level of immediate personal bodily service, but participate in a social service by which she shall further instead of hinder the world's economic development. The social consciousnes is growing. Its two manifestations are the woman movement and the labor movement, and both are based upon the recognition of a common good. A higher development of social life following the economic independence of women will make possible a higher sex life than has ever yet been known.

That the "pressure of industrial conditions demands an even higher speculation and tends to break up that relic of the patriarchial age—the family as a social unit," need occasion no alarm. Such change does not militate against the true relations of the family, marriage or parentage. It is upon the threshold of any invasion of the home sentiment that the world calls a halt. Yet it is shown that so far from being correlates, marriage and the family develop in an inverse ratio. "The family is a decreasing survival of the earliest grouping known to man. Marriage is an increasing development of high social life not yet fully evolved."

"Strange as it may seem to us, so long accustomed to confound the two, it is precisely the outgrown relics of a previous valuable family relation which so painfully retard the higher development of the monogamic marriage relation." A fulfillment is bound to come to those dreams of young lovers which anticipate a life of common activities and development, instead of the economic status of marriage now. "Married lovers do not work together. They may, if they have time, rest together; they may, if they can, play together; but they do not make beds, and sweep and cook together, and they do not go down to the office together." A socializing of household industries through a specialized division of labor—in the development of cooking into a profession which shall be "scientific, not emotional," and the adjustment of household machinery by professional cleaners, thus relieving the free woman from the "tyranny of bric-a-brac,"—will all go toward enhancing the value of the genuine home.

The method of child rearing is opposed to the "servant-motherhood" now so prevalent and its accompanying developments of concentrated personality and morbid self-consciousness in the child. Instead an extension of the Kindergarten system is advocated, so that children may be from the first accustomed to a broader relationship, making for early ideas of equality and common interest. Such a system would not supercede the beautiful ideal of a devoted motherhood, but would rather evolve a wider maternity, by educating the mother as well as the child.

"As long as each mother dotes and gloats upon her own children, knowing no others, so long this animal passion overestimates or underestimates real human qualities in the child."

"Our whole attitude toward the child is too intensely personal. Through all our aching after life we labor to outgrow the false perspective taught by primitive motherhood.

Finally, from the basis of a change in the sexuo-economic relation will be effected a far reaching reform in society at large; an equalization of sex which will replace our "psychic hybrids" of the present conditions, and a humanly related world whose moral progress shall be proportionate to its social unity.

"When the mother of the race is free, we shall have a better world, by the easy right of birth and by the calm, slow, friendly forces of social evolution."

---

*"In This Our World," a volume of poems by the same author, appears in a new edition by Small, Maynard & Co. this year. It is through these poems that Mrs. Stetson first won the interest and friendship of the English public. Her peculiar quality of sarcastic wit and brilliancy, so well applied to current social problems and present day abuses, is here exhibited potently; and, too, charming displays of sentiment—a sentiment sane and wholesome—finds expression in such bits as "True Feelings," "An Unusual Rain," and "A Moonrise," which is a landscape in a quatrain.

Almost Kiplingesque in their aprupt, keen vein of satire are the stanzas addressed "To the Preacher" an exhortation to the pulpit from the self-complacent, unprogressive pew; "A Conservative," a photograph of the reactionary, that anachronism of our later days; and "Similar Cases," which went the whole round of the press when it first appeared, and is another salient characterisation of the unalterable type of human barnacle encrusted with ancient prejudices.

The author's strong socialistic tendencies find utterance in some stirring notes of prophecy and encouragement addressed to the cause of labor, while that portion of the poems dedicated "To Woman," supplements in poet's language the thought of the larger work upon the sex question. "We as Women," "Woman of To-day" and "The Antisuffragists" are appeals to the present woman to fall into the great line of march which shall eventuate in the free womanhood. "Reassurances," "To Man" and others plead for a larger social relation from the hands of the guardians of the social order. This last named poem forms the poem of "Women and Economics" and is a beautiful expression of man's loss through the de-individualizing of the woman-soul in the long centuries of her subjection to him. Though by this slow, long process of mental and physical enslavement he has lost the "comrade dear and daring" of primeval freedoom, man's error may yet be redeemed and he is so adjured:

"Toiler, bent and wrung with the load of thine own making,
Thou who art sad and lonely, though lonely all in vain;
Who hast sought to conquer Pleasure, and have her for the taking,
And found that Pleasure only was another name for Pain,—

Nature hath reclaimed thee, forgiving dispossession!
God hath not forgotten, tho' man doth still forget!
The woman soul is rising, in despite of thy transgression;
Loose her now—and trust her! She will love thee yet!"

LAURA STERRETTE MCADOO.

*"IS THIS OUR WORLD." By Charlotte Perkins Stetson. Boston. Small, Maynard & Co 1898.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Not solely on our Sabbath days
We render service fair;
For duties done go up like praise
And kindly thought is prayer.

MON.—A creed scarce keeps thy soul alive;
Make it a faith, and thou shalt thrive.

TUES.—Keep a sweet heart in all thy rivalries;
Who never grudged, hath never lost, a prize.

WED.—Why dost our prayer its answer not behold;
Man asks in copper, and God grants in gold.

THURS.—Ere thou define thy faith, reflect and doubt;
A little truth shut in is much shut out.

FRI.—Touch but the skirt of God when thou dost pray,
And he shall hold thy hand the livelong day.

SAT.—Seeker for peace, this on thy heart I lay:—
Trust thou no short-cut; fare by God's long way.

—*Frederick Langbridge.*

Deeds Live.

Dawn, noontide and twilight—
And the day is done;
Gone, with its lights and shades,
Ere 'tis well begun:
Not one ray of sunshine,
Not one perfume sweet,
But was swiftly borne away
On the hours so fleet.

Hopes, strivings and resting,
And the day is o'er;
Gone, with the countless ones
To return no more.
But every effort noble,
Every purpose true,
Lives, and in the Book of Life
Is credited to you.

Foes, temptations, trials
You have had to meet.
Did you win the battle?
Did you meet defeat?
If you struggled bravely,
You have stronger grown,
And have learned some lesson
From the hours, swift flown.

Dawn, noontide and twilight,
And the day has fled,
All its hours and sunshine
Numbered with the dead.
But it left a record,
As it hurried past;
Hours alone are fleeting;
Deeds, forever, last.

—*American Youth.*

Pilgrim's Progress and the Children.

"Trailing clouds of glory do we come
From God who is our home."

Our little boy liked the pictures in "The Pilgrim's Progress," and especially their inner meaning. Apolyon we called the picture of "Naughty" Christian's fight with the sword of the spirit, and the shield of faith meant overcoming evil. When the child got angry with his toys, or was unkind or disobedient, I said, "Now put on the armour and fight." And when my brave little soldier had conquered, he would come, and leaning his little head against me, he would say, "Now I feel as if the angels were all about me," for the next picture was Christian surrounded by angels.

A little girl old enough to read loved "The Pilgrim's Progress." One day she and her mother were watching the father who was trying to mend a lock. Suddenly the child startled and shocked them by saying, "That is a damnable hard lock!" The father's exclamation frightened the child, and she ran crying from the room. The mother followed, and found her on her knees before a chair on which was her favorite book open before her. She could not speak for crying, but pointed to the book, and the mother read that when Christian and Faithful were trying to escape from the castle of Giant Dispair, one lock resisted their efforts, and Christian had used the offending word. Many a Christian has found it difficult to get out of the castle of Giant Despair.

I remember hoping when I was a child that I should never be very good, good people seemed so unhappy.

My little saintly sister had learned to read, and was proudly reading before our father, who was writing; he said to her, "Read to thyself, Lucy." She did, but still audibly, and she could not understand why he sent her out of the room.

If children did not see into the hidden soul of things, I think their love for their fathers and mothers would not stand the tests of severity and apparent indifference.

I know a lady whose aged father is entirely dependent upon her, and she said to me, "I never was acquainted with my father; my only feeling towards him in all my early home life was fear." He is old and feeble now, and she is devoting her best energies day and night with true Christian patience to her care of him. I believe it has never occurred to him to think that she is doing anything more than her duty.

R. B. SPRING.

Los Angeles, Cal.

After Vacation.

We all can work the better
For having holiday,
For playing ball and tennis
And riding on the hay.
The great old book of Nature
Prepares us plain to see
How very well worth learning
All other books may be.

—*Margaret Sangster.*

"I have a boy. Every day when my work is done I take him in my strong arms, and lift him up, and pore in his face. The intense repose, penetrated somehow with a thrilling mystery of *potential activity*, which dwells in his large, open eye, teaches me new things.

"I say to myself, Where are the strong arms in which I, too, might lay me and repose, and yet be full of the fire of life? And always through the twilight come answers from the other world, 'Master! Master! there is one—God—in his arms we rest!'"—*Sidney Lanier.*

Put yourself frankly into the hands of fate, and let her spin you out what fortune she pleases—*Marcus Aurelius.*

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The Liberal Field.

"The World is my Country; To do good is my Religion."

OMAHA.—Rev. Charles Graves of Minneapolis will preach at Unity Church Sept. 18. He will be assisted in the services by Rabbi Franklin of that city and Mr. N. S. Rosenau, president of the United Hebrew Charities of New York city. Rev. N. M. Mann, minister of the church, will return October 1st.

UNITARIAN.—The Iowa Unitarian Association is to hold its autumnal session the week following the Omaha Congress, hoping thereby to secure some of the speakers in transit. Mr. Hodgin, the young student who has recently been called to Humboldt, Iowa, is to be ordained on Monday night, the 24th.

HELENA, MONTANA.—Carleton F. Brown is back again in the pulpit of the First Unitarian Church, after his vacation in the east. Among the topics announced in his September and October bulletin, are the following: "The Return of Peace," "Helbeck of Bannisdale," "The Higher Moral Standards of Modern Life." On Sunday evenings there is a history club that is studying modern religious movements including such topics as "Spiritualism," "Theosophy," "Christian Science," etc. The representatives of the Society have started a free kindergarten in the poorer part of the city, the school board granting them the room free in the public building.

BLOOMER, WIS. Some interesting work has been inaugurated here by Rev. T. E. How of St. Louis. A Young People's Liberal Union has been formed and a program for alternate Sunday nights arranged until the beginning of the year, most of the parts being taken by resident men and women. This is what might be done in many places if only these two conditions were present: One, the organizing hand representing a hopeful spirit with the necessary leisure. Two, faith in home talent that will make them independent of the non-resident ability which can be secured only by an expenditure of money beyond the reach of the locality.

JAPAN. Recently a promising young Bengali student has left Calcutta for Japan whither he goes to study mining engineering. Is this an indication that the academic centers in Asia are shifting and that the beautiful kingdom of the Micado is to become famous for its university life? Stranger things than this have happencd.

DUBLIN, N. H. The First Congregational Society of Dublin with George W. Cook as minister, has been enjoying a vacation program in the way of Sunday afternoon discussions of the new problems of the nation. Following is a list of the speakers and topics:

Prof. Albert Bushnell Hart: The Moral responsibility for the Present War.

Col. Thomas Wentworth Higginson: The Die Cast; or Our New National Responsibilities.

Prof. Raphael Pumpelly: Econmic Conditions in Eastern Asia in their Relations with the Western World.

Hon. Franklin MacVeagh: Inevitable National Expansion.

Acknowledgment of Receipts for the Fifth Fiscal Year of the Liberal Congress.

Amount previously acknowledged	$240.86
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Rev. John Faville, Appleton, Wis., (per NEW UNITY)	3.00
J. A. Stoddard, Chicago	5.00
Conrad Witkowsky	5.00
	$418.86

PRODIGIOUS WASTAGE.—The people of this republic spend, annually, $515,000,000 for tobacco and $1,080,000,000 for intoxicants. For public education they expend $165,000,000. Thus this republic expends nearly ten times as much money for pernicious luxuries as is appropriated for public education. Evidently there is a great need of reformers to stop this prodigious wastage.—*Wauseon (Ohio) Republican.*

This nation is supposed to be the most progressive country on the earth, yet such enormous misappropiation of money indicates that there is indeed a great need of reform.

The creed of Buddha, formulated nearly 700 years before the birth of Christ, forbids the use of intoxicants, and the code of ethics of Egypt, antedating the birth of Abraham, excludes from heaven all inebriates. Those old time people are termed "pagans," yet what appellation is proper for nations which spend thousands of millions for pernicious luxuries, and for every dollar for educational purposes expend $68 for military purposes as some European nations do. If the countrymen of Buddha are "pagans," what are the nations that waste thousands of millions on mischevious luxuries and implements to slaughter their fellow creatures.

QUAKER.

The Omaha Exposition.

When the World's Fair at Chicago ceased to exist, it was supposed that we should ne'er look upon its like again. However, the Trans-Mississippi Exposition at Omaha has effectively reproduced in similarity all of the buildings which made the White City so attractive in 1893.

It does not now take weeks to wander through grounds and structures and then be compelled to go away with a jumble of ideas, for the Omaha Exposition people have profited by past experience, and have so improved the arrangement of exhibits that no more than two or three days of time need be consumed in admiration and inspection of the marvelous resources of the West, collected together in the chief city of Nebraska.

Even the new Midway, is a reproduction of the far-famed Street of All Nations of 1893, with many improvements upon the original.

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On account of the meeting of the I. O. O. F. Sovereign Grand Lodge at Boston, September 19 to 24 the Wabash Railroad will sell excursion tickets from Chicago to Boston and return at $19.00 (one fare) for the round trip. Tickets good going September 16, 17 and 18; good to leave Boston, returning, not later than September 30th, 1898. Wabash tickets will be good via rail or boat between Detroit and Buffalo at option of passengers. The Wabash new "Continental Limited," leaving Chicago every day at 12:02 noon, will place you in Boston next afternoon at 5:50,—only one night on the road.

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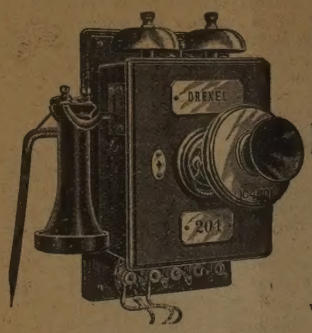

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